

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. VII

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No. 2

LET THEM NOT BE ASHAMED FOR MY SAKE

AN EDITORIAL



WONDERFUL prayer was uttered by David when he cried to the Lord: "Let not them that wait on Thee, O Lord God of hosts, be ashamed for my sake: let not those that seek Thee be confounded for my sake, O God of Israel." Ps. 69:6. How could one be more jealous for the honor of God, or show greater love for His people, than is indicated in this prayer? Let not Thy people, O God, be ashamed for my sake, or on account of me. Let not those that seek Thee be brought to dishonor through me.

Here is a lesson worthy of thoughtful consideration by every one who bears the name of Christ,—that his daily life, not for his own sake alone, but on account of all who love the Lord, shall be such that none who seek God will be put to shame by anything that he may do. This means that the Christian must guard everything that he says and does.

Every worker represents not himself alone, but also the entire church of God. What he does either wins men to God or repels them from His service; his example can never be negative—it is positive always; either it is good or it is bad. The whole church of God is judged by the words and acts of a representative man; the results are far-reaching. The minister cannot act alone. As a church we are one body in Christ, and each preacher represents the church of God on earth. We are all judged by what each member does, or fails to do. This is especially true of a worker, but most of all of a minister.

This thought is often emphasized in the writings of Paul. "Therefore seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of

God." "Do all things without murmurings and questionings; that they may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world." 2 Cor. 4:1, 2; Phil. 2:14, 15.

No minister can lead a double life, covering up sin, while officiating as an ambassador for Christ, without sooner or later bringing reproach upon the cause of God. Sin will out, hide it as we may. Oftentimes the mistake is a small one to start with; but one step leads to another until there is an accumulation of mistakes that endangers the cause of God and cripples the usefulness of the individual.

Some make mistakes in overspending. It seems almost imperative to have new clothing, some articles of furniture for the home, an automobile, or the like. Credit is easily obtained, and what is desired is often purchased "on time." Unless such obligations are promptly met, these transactions often bring discredit and discouragement. And when a worker is involved, the church of God suffers.

Sometimes workers are not careful of their conduct, and a scandal breaks out. Ofttimes those involved are unconcerned about their influence. They forget the church, and that all who know of their misconduct must bear the shame and reproach. How different the attitude of the psalmist! He thought beyond himself. He kept in mind the church of God, and prayed so to live as not to cause God's people to suffer reproach because of his actions.

Others may do many things that the Christian cannot do. A man may smoke, drink, gamble, cheat, and get money or property by questionable means, and still may not be severely criticized; but the preacher cannot do any of these things. He must live above reproach, and his constant prayer should ever

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

A Medium of Communication Between the
Members of the Ministerial Association of
Seventh-day Adventists

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BEWARE of taking proof texts out of their context.

THE lust of office, the love of power, and the intoxication of authority,—these have been the ruin of many a man.

FLATTERY, either personal or denominational, usually falls on willing ears, while constructive criticism, however much needed or deserved, is usually resented. How human we all are.

PRAY for our general leaders. They are carrying man-killing burdens these days, and are aging and breaking down under the strain. Petitions before the throne, and not criticisms before men, are needed.

NOTHING is so bitterly disappointing as ministerial hypocrisy. Nothing so destroys confidence as shocking duplicity or apostasy on the part of a worker. God save us from such, both individually and collectively.

SWEEPING generalities and dogmatic assertions, so easy to make—and often so difficult, or even impossible, to prove—should be avoided. An otherwise helpful presentation is, by such un wisdom, nullified for the informed. Truth is no longer truth when it is "stretched."

OFFICIAL position is no guaranty of spirituality, loyalty, or orthodoxy. In these qualities of the soul, the most obscure, as well as the most prominent, may excel. Indeed, the very consciousness of official power may lead to neglect of that which alone makes all work for God effective.

WHILE we all admire the minister's wife with public ability, it is a mistake to feel that only such are the truly able and efficient helpmates. Often the retiring home-keeper—praying, supporting, counseling—is the balance wheel, the unseen stabilizer in the minister's household. All honor to those unsung heroines of the home.

OPTIMISM and confidence, to be of any value, must be intelligent, and to be intelligent must be based on substantial fact.

WORTH-WHILE achievements do not come spontaneously, or without effort. They spring from intelligent study, clear vision, and persevering effort.

WHY criticize your predecessor, or successor? It is neither ethical, Christian, nor advantageous. It is bound to arouse antagonism, and to handicap your own efforts. Silence here is golden.

ARE we caterers to popularity, or are we champions of needed truths? Do we give what will appeal to our auditors, or what they should have by way of instruction, warning, and appeal? Do we trim our message, or do we deliver it with faithfulness. The question is pertinent for us, as stewards of God's truth, for faithfulness is the determining characteristic of stewardship.

Mercy's Last Appeal

BY FRANCIS M. BURG

AROUND Mt. Sinai's rugged form
Roll threatening clouds,
The thunder peals, and lightning's gleam
Reveals men's faces ashen white,
And shows against the angry sky
The mountain grand, in bold relief
And sharp-lined silhouette.

The rock-ribbed mountain quakes and
shakes
Beneath the feet of Him
Whose voice proclaims the precepts ten,—
Whose hand engraved these oracles,
Each jot and tittle deeply carved
In everlasting stone.

God spoke His law, and wrote the words
Upon enduring tables plain,
While thunders rent the mountain top
And lightnings glared and gleamed,
That man might know the wrath divine
'Gainst sin, and know its awful end.
'Tis by the law that sin's revealed,
And sinners doomed to endless death
Are waked from fatal slumbering
To seek the saving grace.

Then, sinner, heed God's gracious call;
Find refuge 'neath the sheltering wings
Ere Mercy takes her flight from earth,
And comes the last dread hour.
The thunder peal and lightning flash
That made the rock-ribbed mountain quake
Is God's appeal to guilty men
To flee from sin and wrath divine,
And haste to Calvary.

There freely flows the atoning blood
From hands and feet and riven side.
The bolts of wrath were hurled at Him
Who gave His life to pay the price
That Justice could not waive.

Then, sinner, list to Mercy's plea;
Her last appeal is sounding now,—
It is the last, last hour.
Jehovah soon will hurl His bolts
Of awful wrath divine,
As when He touched the mount of old
And wrapped its trembling form in fire.
College Place, Wash.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

OUR ADVANCE CONDITIONED ON LOVE

BY FREDERICK GRIGGS



OD'S ambassador is a lover of humanity. All men appeal to him. While he takes naturally to some people more than to others, yet the servant of Christ does not love any one the less because certain others are of a more kindred spirit. It may be inferred from certain expressions in the Gospels that John was more congenial to Jesus than the other disciples; but He loved them all to the end, even the traitor. It was not that He made an effort to be impartial—His infinite love made Him so. Likewise must the preacher love all men, because they are men like himself and because Christ loves them.

A preacher must not be whimsical in his affections. He is not to love those who come from his native state, home town, or school, above others, nor because they have the same color of skin as his. They may be poor or rich, cultured or crude, good looking or ugly featured, well kept or slovenly, wise or foolish, drunken or temperate. The minister of the grace of Christ must love them all, every one of them, no matter what their race or color, or whether they are slave or free. And his love is the love of Christ, whose minister he is to all men.

Some time ago I saw on a train a woman tightly bound to a cot on which she was being carried to a hospital for the insane. She was a most pitifully repulsive-looking object. But to her mother she looked altogether different. "My dear girl," "my poor girl," she would moan, caressing her cheeks and forehead and smoothing her hair. The mother's love could not wane, but rather its fountain was enlarged as the light of her daughter's reason went out. The very nature of mother love made this so. It was not dependent on her daughter's balance of mind. Because of His nature God so loved men who had lost, not only their balance of mind, but also of heart, that "He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He loves all, every one of them, and in consequence His Son has become the "Light, which lighteth every man that cometh into the world"—kings and bushmen, every man. And through the preacher this same Christ love is now to flow out to all men.

Now the minister cannot make-believe in this matter. He cannot profess a friendliness that is not spontaneous and genuine. His cordiality

is to be "like a spring of water, whose waters fail not." To pretend to like persons for whom he does not much care, is to sham the most distinguishing virtue of God's minister.

It is quite safe to say that we may find congenial characteristics of mind and heart in every soul whom we meet. They may be few or many, but they will serve as lanes of friendship. Even with the most uncultured and unlikable we have some common interests. While these common interests may be few, perhaps little more than those relating to food, clothing, and shelter, yet they may serve as roads over which love may travel forth and back to each other's heart.

Christ's preacher enters into the joys and sorrows, not only of those whose lives he touches, but of all men. He does so naturally, for it is the work of his new heart. He does not regard men and their problems speculatively or materially. He views and visits them under the inspiration of Christ's love. He preaches the love of Christ to them, not only to convince their minds of this love, but also to move their hearts to its obedience. But unless the preacher's own being is radiant with love for Christ, he will not have this love for man.

"The love of Christ constraineth us." It is only this love of Christ that could have sent Carey to pagan India, with its debasing and stultifying religions, and Morrison to China. Only by a whole-hearted love for Christ can one in a heathen land be kept from growing callous to the dull stupor and tragedy of the lives of those who know not God and His Son. The passion for souls is dependent upon a passionate love for Christ. He who would keep close to men must keep close to God. It is only thus that God's servant can highly value the worth of a human soul. Otherwise humanity will at times seem cheap, while as a matter of fact it is so valuable that Christ paid His own life for it.

A new-found love for another gives to the lover a kind and tender feeling for all about him. In speaking of her experience after her conversion, Mrs. E. G. White says: "Everything that my eyes rested upon seemed to have undergone a change. The trees were more beautiful, and the birds sang more sweetly than ever before; they seemed to be praising the Creator in their songs." Love changes the heart. When under its spell we see the good,

not the evil, the congenial, not the unlikable, in all men, not only in those with whom we associate, but in all men, even to the ends of the earth. Our newly created hearts are enlarged to embrace the whole world. It is impossible to love Christ and not love the heathen. Love is not simply an emotion; it serves. As it brought Christ from heaven to earth, so it takes men from the joy of comfortable homes in native lands, off into the darkest corners of paganism, where many home comforts are wanting. If he will let it, Christ's love will so move a preacher, who for just reasons cannot personally work in mission lands, that his preaching will stir others to go and still others to give in full measure for the support of those who do go. That preacher's love for Christ is infectious, and believers and even unbelievers are stimulated to a greater love for lost men by the new Christ love which he brings them. Such preachers are also God's real foreign missionaries. Their hearts embrace all, Jew or Gentile, barbarian, Scythian, bond or free.

A full measure of the love of Christ gives to the minister a particular love for his fellow ministers and for all who are of the household of faith. It is here that the real strength of his love is tested and its warmth shown. As a man's Christianity is most revealed within the confines of his own home, so is the preacher's love for Christ most revealed by the depths of his affection for those with whom he serves at Christ's altar. To the ministry are committed in a peculiar sense the oracles of Christ. "God . . . hath given to us the ministry of reconciliation." "Now then we are ambassadors for Christ, as though God did beseech you [and all men] by us: we pray you in Christ's stead, be ye reconciled to God." No work is more holy or responsible than that of him who reveals God to man. How closely united, then, should every minister be to every fellow minister the world around. As men and women with strong, pure hearts are found in homes in which the light of love burns at maximum brightness, so likewise in a ministry which is bound together by strong cords of love there are found God's mighty preachers of righteousness. There is always a rich harvest of souls when the reapers work in perfect unison.

Christ very forcibly taught this lesson to His disciples and through them to all who should believe on Him through their witness. "Yet a little while," said He, "I am with you," and "whither I go, ye cannot come. . . . A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Greater love than Christ had revealed, could not be shown. And with just this degree of love were His disciples to love one another. This wonderful relation could be experienced only when each disciple was fully united with Christ. John expressed this when he said, "If we walk in the light, as He is in the light, we have fellowship one with another."

The advance of Christ's gospel is very dependent upon this union of the workers. In Christ's prayer for His disciples just before He was taken by the Roman soldiers, He besought His Father that they might be one. He so longed for this that He asked for it five different times in this prayer. Twice He gave as a reason for thus urging it "that the world may believe that Thou hast sent Me." This perfect oneness is thus set forth by the Master as the chief evidence that the Father had sent Him to save the world. And what more satisfying evidence could be offered? It was God's infinite love that caused Him to let His Son come to save men. It was the same infinite love that led our Saviour to give Himself. How better could this love motive be continually revealed than through His followers? Without this revelation the world could not know that God had sent His Son as its Saviour.

In the advance of God's last message a great organization has been created. From its center to the farthest ends of the earth, it shows the strength of union. This unity of organization is of God, that His truth may make a steady and rapid advance into all the world. And it is doing this even in the face of financial and other difficulties. But our perfect organization cannot account, in full, for the onward movement of our message. The real explanation is not to be found in institutions nor business managements, though these play an important part. The strength of this great second advent movement depends primarily upon a perfect unity of spirit and purpose among its leaders and workers. And it is the ministry that leads in this way of unity. In its perfectness it is a revelation of the love for which Christ so earnestly prayed.

The coming of the fullness of the loud cry of our message is conditioned in no small degree upon the loving unity of its ministry. The preachers of God's doctrine of love must themselves love one another fervently. This kind of love makes the wheels within the wheels of our organization run smoothly. The spirit of love is yielding and co-operative. It respects authority, and knows well the difference between principle and policy; a policy perhaps the preacher's own and not much shared by others.

Loving men—all men—can only be the experience of the preacher who is crucified with Christ, and in whom Christ is living. Such an experience makes the preacher a true ambassador of Christ. Men's hearts burn within them as they walk with the preacher by the way. It is by such men, and only such, that God's gospel of love is to reach every nation and kindred and tongue and people. May God make each of us, as His minister, just such an ambassador.

Baguio, P. I.

We need not only more faith, but a more intelligent faith.



THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

THE MINISTER AND THE YOUTH PROBLEM

BY LOUIS K. DICKSON

THE youth problem of the church will be to a large degree answered when we as ministers discharge our full duty toward our young people. Much of the perplexity along this line is due to the lack of adequate understanding, interest, and effort on the part of the pastor of the church. No group with which the minister is called upon to labor is more responsive to personal interest and understanding than the youth of our churches. But this responsiveness cannot be effected by proxy. It will come only as the minister demonstrates to the young people that he is worthy of their full confidence as a counselor and friend.

As one gets close to our young people, it is not difficult to discover that a large number of them feel very much alone with their temptations, trials, and questions. The tender years through which they are passing somehow make them very sensitive to the atmosphere surrounding the lives of those who should be their helpers. Like delicately constructed organisms, they send forth feelers which, as they come in contact with unsympathetic surroundings, cause them to fold up within themselves, and they become noncommittal, unexpressive, and rigidly unresponsive.

They should not be judged too harshly for this. For regardless of whether they are thought right or wrong in so doing, we face the fact that this is the way they are made. Our responsibility is to discover such a natural approach to them on the basis of a kinship of spirit that the barriers they ordinarily throw up in their reticence and embarrassment, will be melted by our friendly and understanding attitude.

Many a young person in our churches is longing to pour out his soul's anxieties and perplexities, but he is not sure enough of his ground with us as ministers to know that he will find an understanding and sympathetic heart. One of the greatest mistakes which we are likely to make is that of thinking we do not have time to listen to the problems of our youth. In some of our large churches, especially, we hurry on so quickly, as we meet these struggling lives, that they feel it would be wrong to bother us with their troubles.

The minister thus deprives himself of one of the greatest assets which he has in the successful work of the church, his own personal success, and the upbuilding of many young lives about to be broken irretrievably by Satan.

Never should it be forgotten that in all ages of the work of God and in every crisis of the church, the youth have stood in the breach and carried the banner of Prince Immanuel, on to new heights. The progress of the church in all the past has been largely an advance of youth.

It is a mistake to judge youth as having a shallow experience in the Lord just because of their seeming unresponsiveness, when that attitude has very often been created by the woe-ful lack of personal, sympathetic interest on the part of ministers and workers. While not overlooking the fact that every year many of our youth are apostatizing and going out of this movement forever, we should not fail to recognize that they are not alone in this drifting away. There are just as deeply and truly spiritual, just as consecrated and self-sacrificing lives among the hosts of our youth today as in any day in the history of the church, and without doubt there is just as high a percentage of devotion among them as among the older members of our churches.

It cannot be denied and should never be forgotten that the youth of this movement, who are now on the scene of action, are destined by God to lead His people to the last great triumph, and that speedily,—yes, more speedily than any movement has ever reached its final objectives. To them is to be given the last call to service that will ever be given to labor in behalf of sinners. It will doubtless be a call to greater sacrifice and devotion than God has ever found necessary to send forth in all the ages past. They must stand for God in the midst of the furies of Satan and his emissaries as they are unleashed with "all power" by the withdrawal of the restraining hand of God. With deceivers and tempters to evil on every side clothed with full power from Satan, the youth of the advent movement must march on to the front of the battle line and to victory.

This call is now due. It must be given to them through the ambassadors of Christ. It is our responsibility as ministers to co-operate with God in giving them the vision of their part in the final crusade against sin and Satan. They must be *won* to their place in the line—they cannot be bemoaned or driven. Your responsibility and mine is to discover that method by which the youth, who face us in our ministry continually, may be inoculated with the spirit which was manifest when Jesus

said, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." That great "I must" which was found so often upon the lips of our youthful Saviour, will erelong be breathed into the lives of the young men and women of this movement around the world; and God is depending upon us who today stand in the sacred desk to stand close also to the lives and interests of our youth, that we may be instrumental in influencing their lives toward this great program for the finishing of the work.

The mobilizing of youth is the aim of every great movement in the earth today. God forbid that His ministers should underestimate the importance of their attitude and influence toward such mobilization in His cause, and should fail to suggest in a winsome way the logical response which the youth should now make to His urgent and final call to action. The sluggishness and lethargy of the church now needs the leadership of that youthful zeal and devotion which God intends shall be seen in the lives of our young people. If we as ministers, by careful friendship, by confidential sympathy, and with a kindred spirit, will guide and influence the young people of our congregations, we will save many lives to God and His kingdom and greatly reduce the problems of both church and home. By our failure in this important responsibility we will find blood-guiltiness at our door, and God's purposes and plans will be greatly hindered. Let us earnestly endeavor to harness the strength of the youth in God's great cause.

Orlando, Fla.

NOTES AND NOTICES

Items of Interest to Workers

BECAUSE of the very natural and wholesome interest in the number of recruits for the ministry in North America, the following facts relative to the number of internes employed, according to figures provided December 15, 1933, will be appreciated by our readers:

Union	1st Year	2d Year	Total
Atlantic	3	2	5
Canadian	3	2	5
Central	6	2	8
Columbia	11	7	18
Lake	8	..	8
North Pacific	2	..	4
Pacific	11	6	17
Southern	4	1	5
Southwestern	1	..	1
Totals	49	22	71

ANOTHER remarkable article headed, "Are Christians Freed From the Law?" appears in the December (1933) *Moody Monthly*, dealing with the fourth commandment. Seldom has a modern writer taken such a sound and irrefutable position on the Sabbath commandment, as in the opening section of the article. It should be in the scrapbook of every worker for use in combating antinomian arguments. An extract appears under "Valuable Quotations," p. 19.

ATTENTION is directed to an exceptionally helpful and practical editorial headed, "Life Insurance," in the *Review* of December 28, 1933. The question discussed is one that periodically confronts every worker, either as concerns his own practice or as relates to the flock over which he has oversight. Concerning problems of this character we should have clear vision and utter a united testimony, especially in this age of shifting standards and a growing uncertainty.

SOUTHERN BAPTISTS and Methodists are considering further consolidation of denominational schools. Since 1922, the Baptists have lost eighty-five schools, representing an investment of \$8,000,000, and attendance in their schools has declined 37 per cent, according to a study made by Dr. Rufus W. Weaver, former president of Mercer College.

THE MINISTRY desires for publication recitals of the most effective methods in the evangelistic and pastoral fields. If God has blessed some special form of presentation used in your work, write the editor of this journal concerning it. Through a constant series of such exchanges, benefits will come to all. Executives are invited to give us word concerning points of unusual strength developed by certain of their workers—and we will do the rest. Please accept advance thanks.

If you have in your district capable local elders caring for churches, or lay evangelists winning souls, you will confer a distinct favor upon them by sending to us their full name and address, that we may send them a sample copy of the MINISTRY.

THE Pisgah Industrial Institute of Candler, N. C., has performed a distinct service to our ministers and churches in offering a complete sunset calendar for the year, neatly printed and specifically prepared for every point, corrected both longitudinally and latitudinally. It will aid in checking a growing Sabbath laxity. Write them direct if interested.

DEVASTATING MODERNISM.—It is probable, however, that Cain and Abel are used in the Biblical narrative as types of two different and perhaps successive industrial groups; the one (Abel) nomadic and pastoral, the other agricultural. Anthropologists recognize these as successive occupational units in the long evolution of the race. In the story the two are brought together in a family group to emphasize the significance of moral attitude and of sacrificial *cultus*. The interest of the Hebrew authors lay with the simpler, shepherd pattern of life, and particularly with the worshiper who brought a living offering, such as the Hebrews of the writers' age regarded as essential in securing the divine favor. There are long stretches of history and religious development crowded into this brief record of the two brothers.—*The Christian Century*, May 24, 1933.



A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

EVANGELISTIC ANNOUNCEMENTS

A NNOUNCEMENTS of postcard size were used by Evangelist J. L. Shuler in advertising his recent series of meetings in Columbia, South Carolina. The first card announces the series of lectures, as follows:

"Free Biblical Presentation at the —, — Street, Sunday, —, — P. M. *The Meaning and Remedy for the Present Upset Condition of the World.*"

In the upper left-hand corner of the card appears a half-tone of the evangelist. Then follows the subject for the Monday night lecture. On the back of the card is the following message:

"SOMETHING DIFFERENT

"Everybody knows we are living in a very unusual time. God has a special message in the book of Revelation for this momentous hour. That message shows the meaning of these unusual conditions of our day and presents God's unfailing remedy for the present situation.

"The purpose of these addresses at — is to present this special message which the Bible contains for this very hour. These addresses are for everybody regardless of what church he belongs to, or if to no church at all. They will deal with something which everybody needs to know at this time. Plan to be there Sunday and Monday nights."

For this first meeting admission tickets were given out, a facsimile of which is here given:

BIBLICAL PRESENTATION TOWN THEATER Sunday, Aug. 6, 8:15 p. m.	Free Ticket to Biblical Presentation
	Town Theater, 1010 Sumter Street Sunday, August 6, 8:15 p. m. The Scriptural Meaning and Remedy for Present Upset Condition of the World

The advertising cards for the remaining weeks of the series followed this general plan, one side of the card featuring the Sunday night lecture, usually illustrated by a drawing, the reverse side giving the subjects for the remaining nights of the week. The subjects for the series, in order, follow:

The Meaning and Remedy for the Present Upset Condition of the World
 Why Doesn't God Kill the Devil?
 The Battle for Bread. What Will Be the Outcome?
 What and Where is Heaven?
 The Tangled Web—Europe, United States, and Japan.
 Is Another World War in the Offing?

How Can Men Today Be Sure That Jesus Christ Is the True and Only Saviour?

The Coming War of Armageddon, as Prophecied in the Bible. When? Where? Who Wins?
 What Will Become of This Earth?
 Man's Answer to God's Greatest Question
 God's Answer to Man's Greatest Question
 The Coming Man Who Will Set the World Right

The Devil's Waterloo, When Christ Captures Satan and Binds Him for 1,000 Years
 The Great Fight for the Control of the World
 Will Men Alive Today Live to See the Return of Christ?
 Just Three Steps to Heaven
 When God Sends His Airplanes to —

God's Cartoons of the Great Powers, as Portrayed in Daniel 7
 The Great Counterfeit of Christianity (Special Bible class)
 The Man Who Tried to Make Himself God and Fooled Millions
 God's Answer to Evolution
 How You Can Be Free From Sin Every Day

The Four Mysterious Horsemen of Revelation
 The Future Unrolled for 1,000 Years
 \$5,000 for One Text
 How, When, and Why the Sabbath Was Changed From the Seventh Day to the First
 Four Ways We Will Know Our Friends in Heaven
 Rome's Challenge to Protestants
 How to Understand the Bible. (Sabbath afternoon)
 Where Is Your God? (Sunday afternoon)

What and Where Is Hell?
 The Great Prophecy of Revelation 20
 Will a God of Justice Burn Sinners Eternally?
 Dives in Hell—Lazarus in Abraham's Bosom
 What Is the Soul?
 What Happens Three Minutes After Death?
 Is It Worth While to Obey God? (Sabbath afternoon)
 God's Answer to the Devil's Charge. (Sunday afternoon)

Where Are the Dead at Present?
 What Is Coming?
 How Every Preacher in — May Have His Salary Without the People Giving One Cent of Their Own Money
 God's Lock and Key of Salvation
 Is God Particular?
 Can the Living Talk With the Dead?

Seven Terrible Plagues Coming
 Will Christ Come in Our Day?
 Who Is the Man 666?
 The Seal of God on the Forehead
 The Mark of the Beast—Is It the N. R. A.?
 What Is Bible Baptism?
 How to Keep the Sabbath. (Sabbath afternoon)

The Great Prophecy of Daniel 8 and 9
 Where Is Jesus Christ Now?
 How Near Is Judgment Day?
 How to Postpone Your Funeral
 The Gift of Prophecy
 The Prophecy of Revelation 12—The Woman in White
 How You May Know the True Church. (Sabbath afternoon)

What Is the Unpardonable Sin?

THE BETTER WORKMAN

Improvement in Method and Technique

LET US USE THE NEWSPAPERS

BY F. A. COFFIN

WHEN Jesus said to His disciples, "Go ye therefore, and teach all nations," He intended that they should teach by every means at their command,—by voice and by pen, on the platform and over the radio, in the magazines and in the newspapers,—as opportunity affords. Except for the radio, there is no greater avenue than the public press for reaching the minds and hearts of the multitudes in these last days of probationary time.

We need to sense more than we do the tremendous possibilities of the public press. There are in the United States alone 1,143 daily newspapers, besides weeklies and semiweeklies. The New York *Times* has a Sunday circulation of 727,000 and a daily circulation of 450,000. The circulation of the New York *Journal* is 632,000, while the Sunday circulation of the New York *News* is 1,741,000.

The combined circulation of all the newspapers in the country reaches in the main the entire population of the United States. The public press thus constitutes a vast forum for the presentation of views, either good or bad. And while this great molder of public opinion is open to us, we should make far greater use of it than we are doing. We should write much more for the newspapers than we do, and we should write much better articles. This is both our privilege and our duty.

Think for a moment of how much labor and time and money must be expended in order to secure an audience of from 500 to 800 to listen to the message from the desk. We do not consider that labor, money, or time ill spent. And one prepares his sermon for that audience, whether few or many, with utmost care. But we are privileged to speak to a hundred or even a thousand times that number, if we will but make our message short and right to the point, and if we will capitalize those happenings which are in the public mind at the particular time of writing.

Why should not the news of the day furnish a text from which to preach the message through the press? Jesus often preached in parables. He always met the people on their own ground. He understood their needs, and He spoke their language. This we, too, should do. And we should do it with both voice and pen.

The weekly church notices present an opportunity. Many newspapers still publish them free; some make a small charge. But in either

event they are well worth while. True, they occupy only a few lines; but they should appear regularly every week. They should be carefully prepared, and handed to the city editor in ample time for the church page of the Sunday issue. Most newspapers require the church notices to be in hand not later than Friday noon. The exact requirements of each paper can be learned by inquiring of the city editor.

In preparing church notices, the style of the paper should be carefully followed. Every comma, semicolon, and period should be in its proper place; the notice should be typewritten, double spaced, on only one side of the paper, with a generous margin at the top, bottom, and sides.

If there is more than one Seventh-day Adventist church in the city, or in the city and surrounding suburbs, the notices should be combined, and all passed in at once. Although this is not absolutely necessary, it will save work for the editor, and will make it possible for the notices to be placed under the one head, "Seventh-day Adventist." This will make a much better showing than when each notice stands by itself.

Perhaps we do not sense as much as we should the importance and value of our denominational name. The Spirit of prophecy tells us that it is like "an arrow from the Lord's quiver," that it will lead to inquiry, and will send conviction to the heart. And so it has been in many cases.

Some newspapers will permit, just under the heading, a line like this: "NOTE.—Services of this denomination are held on Saturday." With such variations as may be necessary to conform to the circumstances and to the style of the particular paper for which you are writing, the notice would then appear somewhat as follows:

SEVENTH-DAY ADVENTIST

NOTE.—Services of this denomination are held on Saturday.

Capital-Memorial Church, Fifth and F Sts., N. W.—Sabbath School, 9:45 A. M.; Sermon, 11 A. M.; Prayer Meeting, Wednesday, 7:30 P. M.; Young People's Meeting, Friday, 7:45 P. M.; Topic, "Thanksgiving;" Special Services, Sunday evening, Song service, 7:30 P. M., Sermon, 8 P. M., Subject, "The Coming King and Kingdom."

Mount Pleasant, 4209 Ninth St., N. W.—Sabbath School, 9:30 A. M.; Sermon, 11 A. M.; Prayer Meeting, Wednesday, 7:30 P. M.; Young People's Meeting, Friday, 7:45 P. M.; Topic, "Heralding the Gospel;" Special Services, Sunday evening, Song Service, 7:30 P. M., Sermon, 8 P. M., Subject, "Daniel in the Den of Lions."

Takoma Park, Carroll and Willow Aves.—Sabbath School, 9:45 A. M.; Sermon, 11 A. M., Speaker, Elder C. H. Watson, Subject, "Our World-Wide Missions;" Prayer Meeting, Wednesday, 7:30 P. M.; Young People's Meeting, Friday, 7:45 P. M., Special Musical Program; Special Services, Sunday evening, Song Service, 7:30 P. M., Sermon, 8 P. M., Subject, "This Troubled World."

If your list shows eight, ten, or twelve churches, so much the better. But the notices are not all. We ought never to neglect our sermon reports for the press. These will almost invariably be appreciated, particularly if they are given to the editor just before or immediately after the sermon is delivered. Extended reports will not always be used, but except where the press is biased, or where the particular subject upon which you are speaking, or your expressions upon it, are taboo, you may usually count upon at least a portion of the report being published.

Then there is the column for the expression of public opinion, known as the "People's Column," "Open Forum," or some similar name. Your letter to the editor will usually find a place there, and will be read by the multitudes. Such letters should be prepared with great care, as should all newspaper copy. All statements of fact should be carefully verified. Copy should be typewritten, double spaced, and on one side of the paper. It is well to keep a carbon copy for your own files.

Six years' experience as a reporter upon a daily newspaper, during which time I often had to edit ministers' copy, lead me to say, Be brief. Tell your story interestingly, without unnecessary words and without circumlocution. Be careful of your spelling and punctuation. Make short paragraphs. When you have finished, quit. Always make the first sentence of your article, and even the first words, say something. Then tell your message. Make it as clear and forceful as you can, even rewriting and shortening it if this seems best. Then with a prayer for God's blessing, take it to the city editor in ample time for his paper. Personal delivery is better than the mails, for it gives you the opportunity of personal contact. And to become acquainted with newspaper men can do the denomination no harm, and may do a great deal of good.*

Washington, D. C.

THE work of God will be finished, if necessary, without our means or effort; but who can picture the anguish of those who have clung to houses and lands when, in the approaching time of trouble, they awaken to their tragic mistake. We have a present duty toward such.

*W. L. Burgan, of our General Conference Press Bureau, stands ready to give valuable assistance to our workers on writing for the press. He has prepared a set of lessons on newspaper reporting, which he will send to any worker upon request. But after studying the lessons and learning the theory, one must put his own mind to the task of preparing the articles and securing their publication. God's blessing will surely attend such work, conscientiously and faithfully done.—EDITORS.

KINDLY CORRECTIVES

Better Speech and Conduct

High Pressure Delivery

BY E. K. SLADE

THERE are two conspicuous practices that appear in the ministry of certain of our workers. I have reference to extremely loud and very rapid speaking. It is true that many are displeased with a slow delivery, and it is possible that some do not find it unpleasant to listen to extremely loud preaching. But however that may be, it is better for us to be governed by what we know to be right than by the tastes or tolerances of certain hearers, as there are many things that a large number of auditors might demand and approve in the way of conducting public services that would be altogether improper.

A public speaker will do well to bear in mind always the fact that his audience is composed of people of all types, tastes, and temperaments. There are the young and the old, the learned and the illiterate, the refined and the uncultured, the calm and the nervous, and those quick to comprehend as well as those who are slow. The necessity for avoiding extremes in addressing these many classes cannot be ignored by one who hopes to succeed. Even in small congregations it is important for a speaker to have in mind these varied groups.

Surely it is unwise for us to adopt extreme ways of presenting the truth at any time. It is a mistaken idea that loudness gives strength, or that a frenzied, hurried presentation proves more effective.

None are warranted in the conclusion that such expressions as "the loud cry," "cry aloud and spare not," and "lift up your voice like a trumpet," require that we employ the forced tones used by some in their sermons. There are ministers who speak no louder than they do only because it would be impossible for them to do so. Seemingly the very limit of their vocal power is brought into exercise. While this is not the general practice, yet it is sufficiently common to make a word of counsel in this line appropriate and timely. Especially should young men who are just beginning their ministerial career, learn how to present the truth in a clear, simple, effective, and inoffensive way.

The following counsel relative to these common errors in public speaking should be helpful:

"Some ministers have fallen into the error that they cannot have liberty in speaking unless they raise their voices to a high pitch, and talk loud and fast. Such should understand that noise, and loud, hurried speaking,

(Continued on page 23)



HOMILETIC HELPS



The Principles and Practice of Preaching

SOUND PREACHING PRINCIPLES

BY A. S. BOOTH

PAINSTAKING consideration should be given to our manner of presenting God's truth, that we may secure maximum results in connection with our evangelistic efforts. All heaven is willing and anxious that many be brought into the remnant church of God. That this may be accomplished, there should be, first of all, thorough consecration to the service of the Lord on the part of the minister, the other workers connected with the effort, and the entire membership of the church. Frequently, before beginning an effort, it would be well for the evangelist to hold some revival meetings in the church, that delinquent members may get right with God. No worker or group of workers can expect to have success in bringing people into the church if they themselves are not fully consecrated, and right with the Lord.

The evangelist should never preach *himself*, but lift up Christ in every sermon. Displays of egotism usually disgust the hearer and misrepresent Christ. Paul admonishes, "We preach not ourselves, but Christ Jesus the Lord." And Jesus said, "I, if I be lifted up from the earth, will draw all men unto Me."

In meekness and humility of heart should we seek to make the word of God clear to the hearers; for the power is in the word. We read, "The word of God is quick, and powerful." And further, "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

God cannot bless error. For Him to bless error would be to sanction evil. Therefore, Jehovah would deny Himself in permitting the Holy Spirit to bless us, should we carelessly teach error. The closer we come to His truth, the more of His blessing we may expect in our ministry.

As ministers we should guard against overstatement. Expressions that savor of exaggeration or fanaticism, border on error, and always militate against the truth. They will neutralize our efforts. Christ's sheep know His voice, and will respond to the teaching of truth. "Ye shall know the truth, and the truth shall make you free." Many times persons investigating truth, have heard the minister exaggerate or make fanatical assertions, have judged the whole message by such distortion, and being offended, have left the meeting, never

to return. How careful we should be to give the trumpet both the right and the certain sound.

There is also danger, in our evangelistic efforts, of concluding that our hearers really know more of our message than they actually do. We may begrudge the time necessary to clarify in their minds every point of faith. When we are giving a series of Bible studies, no matter how many Adventists may be in the congregation, the minister should remember that he is giving the truth to those who know it not, and should be just as earnest and careful to make each point clear as though no one in the congregation had ever heard the message before. We should study to make God's word clear rather than to be eloquent.

It is possible to use too many texts in a sermon, or too few. A good rule to follow is to explain thoroughly and make clear every point of truth presented, using no more texts than are necessary to this end.

The success of some ministers is neutralized because they do not know when to close a sermon. They get into the habit of preaching long sermons, and the people become wearied and lose interest. In this day and age no minister may hope for success if he persists in wearying his congregation with long discourses. Sermons thirty-five or forty minutes in length, and right to the point, will accomplish much more in adding members to the church than the long efforts of past years.

Every preacher should restudy his subject before presenting it to his congregation. It makes no difference how well one knows his message, nor how many times he may have presented it, he should take time to be alone with God, and to refresh his mind on the truth and the subject, and to receive special personal blessing and help from God to present the truth and reach the hearts of the hearers.

Charlotte, N. C.

HE who does not recognize that humanity has entered a new era in world affairs and attitudes, is destined to a rude awakening. We workers must sense this, and adjust ourselves to this fact in our preaching and our personal counsels. The wise will take cognizance thereof in presenting the signs of the times.



THE FORMATION OF THE NEW TESTAMENT CANON—NO. 2 *

B. Historical Development of the Canon

1. OBJECTIVES DEFINED.—As is well known, the twenty-seven books comprising our New Testament are not arranged in the chronological order of their writing. Their imposing unity is not based upon this element. Our English Bibles simply follow the order first given in Jerome's Latin Vulgate (completed 405 A. D.), depending, therefore, largely upon the judgment of one man. In fact, the original Greek manuscript collections do not agree among themselves as to a particular order of the separate books, some of them having remarkable differences.

There were, however, five well-defined *groups*—though not chronological either as to group or their component books—that were clearly recognized by the close of the second century: (1) The Four Gospels; (2) The Acts of the Apostles; (3) The General Epistles; (4) The Pauline Epistles; and (5) The Apocalypse. But without concern, in this section, as to the chronological order of the *writing* of the individual books, we address ourselves to historical and chronological aspects of various *collections*, and to noting acceptance of *individual books or groups of books* into a slowly but steadily forming New Testament canon in the early centuries of the Christian era.

2. ORIGINAL AUTOGRAPHS.—In the dispensation of God's providence, the lives of a number of the apostles were prolonged for many years. For more than half a century after the cross, the Christian churches were formed and fostered under the watchcare of these men of God; and their writings, as read in the churches, were received by common consent as the oracles of God. 2 Peter 3:15, 16. These writings were known to be genuine in the same way that any writings are determined genuine. For example, take the first letters Paul wrote to any of the churches, namely, Thessalonians. He had been preaching to them only a short time previously, and he already had sent them his first epistle. He then dispatched a second letter full of allusions to their affairs, telling them how to conduct the work of the church, explaining part of his former letter, and formally giving them his signature for the pur-

pose of identification, and for comparison with any document purporting to come from him. With his autograph, he says: "The salutation of Paul with mine own hand, which is the token in every epistle: so I write." 2 Thess. 3:17. It is unthinkable that such a church could not tell the handwriting of its minister who had labored among them. Verily, the primitive churches had conclusive evidence of the genuineness of the apostolic Epistles and Gospels. The internal evidence of the writings themselves, and the testimony of the bearers of the documents, were, of course, the consummating proof.

Some of these writings, however, were not generally known in this way beyond the churches where the originals were deposited. These were retained as separate books, and copies of a few were gathered together into small collections, as actual attempts to assemble the apostolic writings began to be made. The change from the apostolic to the subapostolic age is abrupt and striking. Nonapostolic books soon struggled for inclusion in these groups. So learned men, appointed leaders in the church, investigated the evidence upon which any book was attributed to an apostle; and finding satisfactory evidence, or failing to find such, expressed their conclusions for the information of the Christian church. In order to guard against spurious Gospels and Epistles, they began to publish lists of those known to have been written by the apostles. Thus the standard was fixed as the church was rent with internal divisions.

I. The Second Century

1. INITIAL COLLECTIONS.—There is evidence that the four Gospels had been brought together by Christian leaders in Asia Minor as early as 115 A. D., though clear distinction should be made between these earliest local collections, and their later general acceptance as part of a formal or official canon. Even as early as 95 A. D., Clement of Rome alludes to passages in Matthew, Luke, Hebrews, Romans, Corinthians, 1 Timothy, Titus, 1 Peter, and Ephesians—nine books. This list is amplified by Ignatius about 115 A. D., and by Polycarp. Much the same witness is borne by other church leaders, listing various groupings, till we come to the period of the more voluminous writers. In fact, an uninterrupted series of such writings from this early period onward contains allusions to, or quotations from, each of the

*Acknowledgment of indebtedness is hereby made to F. M. Wilcox, W. R. French, W. E. Howell, W. M. Landeen, F. A. Schilling, F. D. Nichol, H. C. Lacey, M. E. Kern, and N. J. Waldorf, for reading these presentations in manuscript form, and for helpful suggestions offered.—L. E. F.

twenty-seven New Testament books. So, in the first half of the second century, there is general recognition of the importance and acknowledged status of the apostolic writings, crystallizing the idea that the Gospels and the Epistles parallel the law and the prophets.

2. EARLY APOLOGISTS.—The severely repressive attitude of the civil government, because of the rapid growth of the Christian church, together with the development of heresies within the church, brought into prominence at this time such apologists as Justin Martyr, with his "Apology" and his "Dialogue With Trypho." Justin Martyr, it should be observed, was the first ecclesiastic of whom we have record, in this early period, to place the apostolic writings definitely on a level with the Old Testament, which was foundational in the formation of an authoritative New Testament canon. Aristides, Melito, and Theophilus were likewise active. These early champions, in setting forth their teachings, thrust forward the apostolic writings stanchly, presenting them as the recognized authority of the church, on a level with the Old Testament, and introduced them by "it is written," or "as the Scriptures say." But, alas, at the same time there developed an increasingly heavy draft upon other than apostolic writings, in defense of the Christian faith, some of which were of very questionable character. Thus the apocryphal writings of New Testament times, written, many of them, during the lifetime of the apostles, differ from the Old Testament Apocrypha, which was written subsequent to the death of the prophets and after the close of the canon.

On the other hand, Celsus, agnostic Epicurean philosopher of this period, who wrote a work against Christianity entitled, "The True Word," quoted so many passages from the Gospels that, should the New Testament be blotted out of existence, all the principal facts of the birth, teaching, miracles, death, and resurrection of Christ could be reconstructed from the fragments recorded in this Celsian tirade. Such is the testimony of an enemy.

3. GNOSTIC CONFLICT.—While the apologists were vigorously defending Christianity against attacks from without, the Gnostic and other heresies, boring from within, compelled a renewed study of the writings of the apostles. It came about in this way: The Gnostics claimed that Jesus had committed certain esoteric truths to a favored few, which so-called truths had been handed down to them by secret tradition, and which transcended the written teachings. This was denied by the body of the church, and an intense conflict ensued. The two principal groups among the heretics were the Marcionites, who arbitrarily mutilated the canon of the time, and the Valentinians, who were the more numerous. One investigator states, "What Marcion accomplished with knife and eraser, the Valentinians sought to do by means of exposition."—*Zahn, in Schaff-Herzog Encyclopedia, Vol. II, p. 395.* The resultant

controversy raged for years, the question of what constituted the authoritative Sacred Writings becoming more and more acute.

4. MARCION'S RELATIONSHIP.—Marcion of Pontus, in Asia Minor, noted founder of this Marcion sect, broke with the church about 140 A. D., becoming a militant heretic. He rejected the incarnation and sufferings of the Son of God. In support of his views he formed a distinctly arbitrary and partisan canon of his own, consisting of a modification of Luke's Gospel,

THE ABIDING PRESENCE

BY C. H. H.



PENTECOST was a wonderful reality to the believers in Christ who were gathered in the upper chamber where the Holy Spirit came upon them. One important thing that should be noticed is that the Spirit, when He came upon them, filled all their hearts.

All that He did to make Pentecost wonderful was brought about by His having control of the men to whom He came. In this there has been no change. To us as workers today, as to the first disciples, the Holy Spirit is sent not merely to be with us, but to be in us, filling us with His presence and His power.

We hear far too much about "a visitation" of the Holy Spirit, when in reality He has not come merely to visit but to abide. It is God's purpose that our bodies shall be the "temple of the Holy Ghost," and that He shall dwell in His temple, not as a guest but as master. His control of us in the new life, which we have in Christ Jesus, is our guaranty that there shall be no return by us to the old life. It is of first importance to us, therefore, that we quench not the Spirit just as He is beginning to do His work, but that we honor Him, and obey Him in all things.

together with ten of Paul's Epistles (Galatians, 1 and 2 Corinthians, Romans, 1 and 2 Thessalonians, Ephesians, Colossians, Philippians, and Philemon), but leaving out the letters to Timothy and Titus. He also rejected Hebrews, Matthew, Mark, John, Acts, the general Epistles, and Revelation. He excluded the Old Testament as well. His list is of value, and is mentioned here because it gives evidence of Paul's writings being in collected form, and the acceptance of a majority of them by even a heretic at that early day.

Marcion, living when he had full opportunity for discovering any forgery or fraud, if such existed,—having traveled from Sinope, on the Black Sea, to Rome, and through Galatia, Bithynia, Asia Minor, Greece, and Italy, the

sections where the apostles preached, and embracing the churches to whom they wrote,—simply affirmed that the Gospel of Matthew, the Epistle to the Hebrews, those of James and Peter, as well as the whole of the Old Testament, were for the Jews only, and published his emasculated collection for the use of his sect. (Lardner: "Credibility of the Gospel History," Vol IX, p. 358.) But the very situation created brought the issue of the canon to the forefront. So it has been said, with sig-

quite firmly established in different sections.

During this time earnest effort was made to unite the church, East and West, the better to resist encroachments of the heretical sects. In fact, from 140 to 225 A. D., the church was forced into deadly struggle with its foes, within and without. Gnosticism seriously threatened annihilation of the primitive Christian faith. Meanwhile, the Roman government having put Christianity under the ban, the church was driven to the defense of its faith. At the outset, both heretic and orthodox appealed to the same documents. But when heresy began to introduce apocryphal writings, or to explain the genuine by fanciful interpretations, prominent church leaders protested, insisting that only those writings which had always been used and received as of apostolic origin would be accepted as authoritative and standard. It was during this time also that the term "New Testament" first came into vogue, Clement of Alexandria being the first to apply the expression to the sacred library of the new dispensation.

NCE OF THE SPIRIT

WATSON

Observe how completely He was in control of the first disciples. Peter, the man through whom the Spirit spoke at Pentecost, declared to the apostles and brethren at Jerusalem on one important occasion, "The Spirit bade me go with them, nothing doubting, . . . and we entered into the man's house." Acts 11:12. The Spirit was in control of Peter. On another occasion, when Paul and Timotheus purposed to go into Asia preaching the Word, they were positively forbidden so to do: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." Acts 16:6, 7.

The Spirit had rulership with these men. When He bade them "go," they went; and when He suffered them not, they were wholly under His restraint. This control of our lives by the Spirit is the secret of joyous, loving, peaceful, victorious Christianity and Christian ministry, and that we may experience this in its fullness, we are admonished to "live in the Spirit" and to "walk in the Spirit," that we fulfill not the lusts of the flesh.

nificance, "In the struggle with Gnosticism the canon was made."

5. OPPOSITION ACCELERATES.—Thus we come to the middle of the second century, with increasing recognition of the authority of the body of apostolic writings by the church at large, together with vigorous opposition to perverted teachings, and agitation concerning apocryphal books. Summarizing specifically as to the canon, the characteristic up to this point was that of separate circulation, and of gradual and circumscribed collections of the apostolic writings. It was not until about 185 A. D. that any individual collection approximating our full New Testament was made. But before the end of the second century these still incomplete collections of apostolic writings were

6. MURATORIAN LIST.—The Muratorian Fragment (so called because discovered in 1740 by Muratori, librarian of Milan) dates back to the close of the second century (170 A. D.), and gives the first official catalogue. It lists the Gospels, Acts, the Pauline Epistles, the Apocalypse, 1 and 2 John, and Jude; but it does not mention Hebrews, 1 and 2 Peter, and James. This, coupled with the Peshito in the East, represented the state of the canon at the time, some seven books not yet having found a secure place therein. For example, the Eastern churches, especially at Alexandria, early holding Hebrews to be the work of Paul, had put it into their list; but it was nearly two hundred years thereafter before Rome and the Western churches admitted this book. The West, on the other hand, accepted the Apocalypse as early as the middle of the second century, while the East was very hesitant regarding its rightful place in the New Testament. So by the close of the second century the fourfold Gospel, the Pauline Epistles, and a more or less closely defined body of other apostolic writings were clearly recognized. In fact, while there was some difficulty over a specific writing in some specific locality, nevertheless from the time of Irenæus onward the church at large had the whole canon as we now have it.

II. The Third Century

1. CHURCH'S RELATIONSHIP.—In the all-wise plan and provision of God, the Christian church was made the repository and custodian of the Sacred Writings. But her responsibility was to *discern their canonicity*, not somehow to make them canonical. She was to *recognize their apostolicity*, and hence their place in the New Testament canon, not to make them authentic or authoritative by ecclesiastical action. She was to acknowledge and declare their authenticity and sacredness before

men. The writings themselves are not made one whit more sacred by her accrediting action than they were from the moment of writing; but their allotted place in the canon was thereby ultimately, fully, and finally recognized and proclaimed to the world. Thus they stand to this day, as we shall see. This very sifting process, to which some of the books were subjected, proved their authenticity. The time came when the church universal was so settled on the books composing the New Testament that there was no further objection raised to them.

The lesser Epistles (of John, Peter, and James) were variously treated as the third century was reached, some accepting and some refusing them. The Syrian church declined to accept them, but in Alexandria and the West they became established parts of the New Testament. In fact, the Peshito Syrian New Testament was far more incomplete and interspersed with apocryphal writings than those of either East or West. The Syrian, incidentally, was the collection adopted by the Nestorians. Though complete unanimity was not yet attained, the principle of a New Testament alongside the Old Testament was now clearly established and generally adopted. So in the third century there is little change. Notable leaders like Origen, Dionysius of Alexandria, and Cyprian accept practically all of the twenty-seven books, though there is some reservation concerning three or four of the minor ones, these general * Epistles gaining recognition in the West more slowly than in the East. It is interesting to note that in Origen's writings we find the earliest reference by name to the Epistle of James. He also quotes from Jude, as if personally accepting both, but alludes to doubts existing in regard to them. The Donatists, however, exercise a strict integrity toward both.

III. The Fourth Century

1. CRYSTALLIZED CONCEPTS.—During the latter part of the third century and the larger portion of the fourth, a voluminous theological literature was produced, replete with discussion of the canon. Irenæus, Clement of Alexandria, and Tertullian are typical, representing Asia Minor, Egypt, and North Africa, voicing sentiments that by this time are clearly crystallized. The concept of a New Testament canon is now sharp and clear, and the authority of the apostolic Scriptures fully acknowledged. Yet while there is general agreement on the body of writings, there is still no little diversity as to certain specific items in the

*An alternate term, namely, "catholic Epistles," appears constantly in the writings of authorities in this field, and simply means *general*, or *universal*. Nor should the parallel expression, "Ancient Catholic Church," used of the first two or three centuries, be confused with the later *Roman Catholic Church*. As used by church historians, it simply means the ancient, undivided, universal—and hence catholic—Christian church that existed from the apostolic days until the time of Constantine.

canon. Different groups still hold to different combinations, their differences all centering over a few of its inclusions or exclusions.

The three prominent church leaders named above stress the four Gospels, the Acts, the thirteen Epistles of Paul, most of the general Epistles, and the Apocalypse, which they regard as Scripture as fully as the Old Testament. But for a century or so the apocryphal books (Epistle of Clement, Epistles of Ignatius, Epistle of Polycarp, Didache, or Teaching of the Twelve Apostles, Shepherd of Hermas, Epistle of Barnabas, etc.) had struggled for inclusion in the canon, in certain localities, and the disputes concerning them had been heated.

2. EUSEBIAN CANON.—In the fourth century Eusebius gives most valuable testimony, though substantially that of Origen. He catalogues the fully acknowledged books, and alludes to the still disputed ones; namely, James, Jude, 2 Peter, and 2 John. The catalogue of Cyril of Jerusalem (c. 340) is essentially the same,—like ours, save Revelation. Approximately the same is true of Lucian of Antioch, who excluded Revelation, while receiving James, 1 Peter, and 1 John. It will thus be seen that the Eusebian canon is identical with ours, with the exception of Revelation, about which he could not quite come to a conclusion, placing it in the doubtful class. He unconsciously gives the process by which books were then admitted to or excluded from the canon. All claimants were divided by him into three classes: (1) Those universally admitted as apostolic and authoritative; (2) Those contested by some; and (3) Those whose spuriousness was generally admitted. Thus the practice of the fourth century is seen to coincide in the main with Origen's position in the third.

3. WEST'S DECISION.—Finally Athanasius, noted bishop of Alexandria, decreed in an Easter letter dated 367 A. D., that the canon consists of the twenty-seven books that we now recognize, and wrote, "Let none add to these. Let nothing be taken away." His list of twenty-seven seemed as firmly settled as Eusebius's twenty-six had been. Just thirty years later *this question of the disputed books was finally settled for the West* by the Third Council of Carthage, 397 A. D., accepting the list of the twenty-seven as canonical. Thus the usage in Rome, Carthage, and Alexandria became uniform. *And with this Third Council of Carthage, the canon assumed permanently the form and content we now have.*

This council, in giving the full list of the twenty-seven books, decreed: "Aside from the canonical Scriptures nothing is to be read in church under the name of Divine Scriptures." It might be remarked that Ambrose and Rufinus had previously witnessed to the same effect. While differences of private judgment and practice still persisted, this council decree was the formal ratification for the West,

(Continued on page 22)

DELVING INTO THE WORD

Studies on Fundamentals of the Message

THE WHY OF THE PARABOLIC METHOD

BY TAYLOR G. BUNCH

THE word "parable" is from the Latin *parabola* and the Greek *parabole*, which means "to throw beside, to compare." A parable is therefore a "comparison." Webster defines it as "a thing darkly or figuratively expressed, a figure or similitude." Any sign, symbol, or figure used as an illustration or for comparison is a parable. The term therefore includes the prophetic symbols employed in Daniel and the Revelation. The latter book is above all others the book of signified parables, for Jesus "sent and signified" its prophecies "by His angel unto His servant John."

How urgent and oft repeated are the calls through the Spirit of prophecy for God's people to study the Revelation diligently at this time. The following is one of the many insistent pleas that this parabolic book be given the place its importance demands in our thinking and living: "The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God's people. *Nothing else* is to be allowed to engross our attention."—*"Testimonies," Vol. VIII, p. 302.* (Italics mine.)

The parable method of teaching was very popular in the first century, and the Master Teacher made constant use of it. Some of the reasons why Christ's discourses were so filled with symbolic illustrations are given in the following statements: "So wide was Christ's view of truth, so extended His teaching, that every phase of nature was employed in illustrating truth. The scenes upon which the eye daily rests were all connected with some spiritual truth, so that nature is clothed with the parables of the Master." "Natural things were the medium for the spiritual; the things of nature and the life experience of His hearers were connected with the truth of the written word. Leading thus from the natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God, and earth with heaven. . . . In the days of Christ these lessons had been lost sight of. Men had well-nigh ceased to discern God in His works."—*"Christ's Object Lessons," pp. 20, 17, 18.*

Another important reason why Jesus used parables was to protect Himself and His teachings till His work was finished. Enemies hounded His footsteps at all times and in all places, with the hope of entrapping Him or accusing Him before the Roman authorities.

These spies finally became so vigilant that Jesus was compelled to clothe all His public teaching in parables. Through this method He was able to instruct the sincere, and at the same time administer the severest reproofs, sending home to hearts the most cutting truths without so greatly endangering His mission. The Pharisees were thus often led to pass sentence upon themselves, as in the experience recorded in Matthew 21:33-46.

"In parables He rebuked the hypocrisy and wicked works of those who occupied high positions, and in figurative language clothed truth of so cutting a character that had it been spoken in direct denunciation, they would not have listened to His words, and would speedily have put an end to His ministry. But while He evaded the spies, He made truth so clear that error was manifested, and the honest in heart were profited by His lessons. Divine wisdom, infinite grace, were made plain by the things of God's creation."—*Id., p. 22.*

It was especially necessary that the prophecies of the books of Daniel and the Revelation should be garbed in parabolic language so that their revelations might be preserved for the benefit of saints to the end of time, when they especially apply, and that they be hidden and concealed from their enemies. For this reason Jesus prayed: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25.

These great symbolic prophecies forecast the rise and history of national and religious organizations and movements which would be under the control of the dragon, and thus bitter enemies of the church of Christ. To protect the saints as well as the prophecies themselves, it was essential that the revelations be concealed in parables.

The Apocalypse, written on the Isle of Patmos, would never have passed the Roman censorship and reached the mainland and the seven churches if its revelations and denunciations had been clearly discernible to every reader, for prominent among the great persecuting powers there described was the pagan Roman Empire that had banished John to Patmos in an effort to silence his testimony. The Roman official who censored the writing perhaps concluded that the writer was mentally unbalanced, and that the contents of the book could not possibly do any harm. But that

which was a barren desert or a desolate wilderness to the enemies of God was to the members of the seven churches "a land full of fountains and springs and wells, out of which flows the river which makes glad the city of God."

The Scriptures would have fared far worse than they did down through the ages had their enemies known the true meaning of the symbols employed. The Papacy helped preserve the very weapon that was later used to break its tyrannous power, because its leaders could not discern its true teachings. From the chained Bible Luther received the truths that broke the authority of the very institution that preserved it. He said: "I set the word of God to running to and fro in the earth, and kingdoms fell and thrones trembled."

The Scriptures would not at the present time be so universally circulated and defended if the descriptions of false and backslidden Protestantism were not invested in parables. We should be very thankful that the great truths and severe denunciations of the message for this time have been so couched in parables and parabolic language that they have been preserved till they are "meat in due season." The Lord has concealed them from His enemies and has revealed them to His friends.

Another writer has thus beautifully described the use and importance of parables:

"But now let us ask why the Lord Jesus used parables in His discourses. And to that we may answer, first of all, that He employed this form of instruction as a means of attracting attention. . . . But another reason was to prevent His auditors from being repelled by a too sudden revelation, either of His purpose or His message. He had to reveal His truth to men 'as they were able to bear it.' In the third place He employed parables to stimulate inquiry. . . . Parable was the veil which Jesus put over the face of truth, to secure its safe perception to those who listen to His words. . . . Parable was a veil which both revealed and concealed the truth. . . . To those who had the spirit to discern, the outward covering brought the truth nearer, but to those who lacked that spirit, there was nothing but the story."—*The Parables of Our Lord,* by William M. Taylor, pp. 7-12.

The great requisite to the understanding of the secrets of Biblical parables is spiritual discernment that is given only to the godly who have been cleansed from sin and purified with righteousness. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:10. This secret of Scriptural knowledge is again stated by the apostle Paul: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

Grasping the secrets of the kingdom is not so much a question of education and intellectual attainment, as of consecration and spirit-

ual discernment. It is spiritual eyesalve that enables us "to see truth and obey it." (See "Testimonies," Vol. V, p. 233.) "God can teach you more in one moment by His Holy Spirit than you could learn from the great men of the earth."—*Testimonies to Ministers,* p. 119. This is beautifully stated by the great church historian, Neander. Speaking of Christ's methods of teaching, he said:

"The form of His expressions, whether He uttered parables, proverbs, maxims, or apparent paradoxes, was intended to spur men's minds to profounder thought, to awaken the divine consciousness within, and so teach them to understand that which at first served only as a mental stimulus. . . . The form of teaching repelled the stupid, and passed unheeded and misunderstood by the unholy, roused susceptible minds to deeper thought, and rewarded their inquiries by the discovery of ever-increasing treasures. . . . So far as they hungered for true spiritual food, so far as the parable stimulated them to deeper thought, and so far only it revealed new riches. . . . And so, in proportion to the susceptibility of His hearers, the parables of Christ revealed sacred things to some, and veiled them from others, who were destined, through their own fault, to remain in darkness. . . . The parables served to sift and purge the throng of Christ's hearers."—*Life of Christ,* pp. 106, 107.

Those who enter the portal of divine revelation laden with sin will have a slow and laborious journey, will discern little of its celestial treasures, and will be none the wiser when they reach the final exit.

Loma Linda, Calif.

WE are living in an age of doubt and questioning. The World War seems to have left humanity stunned. Mankind is groping in spiritual darkness. The opponents of orthodox Christianity are confident that they are about to undermine and destroy for all time the fundamentals that have been the guide and stay of our people for a century and a half. To the mind that takes only a casual view of the times, the religious and moral structure so carefully built by our ancestors is about to collapse. Agnostics and atheists are raising their shouts of triumph. The noise and tumult seems to have paralyzed many devout souls. Organized crime is hurling into the face of law-abiding citizens one of the greatest challenges they have ever faced. The sanctity of the marriage vow, the only safeguard of the Christian home, is often looked upon with no more respect than the most trivial engagement.

Times like these demand strong men and women. Our pulpits and platforms need men grounded in the faith and who know the Scripture. . . . The clergy of the present day have the greatest opportunity and the greatest task of all time.—*James A. Barkley, Associate Professor of History, University of Delaware.*

CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

STANDARD AUTHORITIES IN CHURCH HISTORY

BY N. J. WALDORF

Sources

FIRST, the "Ante-Nicene Fathers," translated by eminent scholars and published by Scribner, New York; "The Nicene and Post-Nicene Fathers," published by T. and T. Clark, Edinburgh, Scotland, and obtainable likewise at Scribner's. The latest edition of these sets numbers thirty volumes altogether. They contain much church history in addition to the theological discussions contained therein. They must be read with discrimination and caution because they "blow hot and cold," as Martin Luther expressed it. They cover the period from the close of the apostolic age to the fifth century.

We have also the church histories written by Eusebius, Socrates, Sozomen, Theodoret, and Evagrius. They likewise cover the same period, and are considered by scholars as reliable authorities.

Councils

Subsequent to the first apostolic council held in Jerusalem, 52 A. D., and onward to the Roman Catholic council held in the Vatican, 1870, over three hundred councils of prominence were held in Western Europe, Africa, and Asia Minor in the Catholic Church, including the early apostolic church before the days of Constantine. Many of these were provincial councils which regulated the discipline of the clergy in the various provinces of the Roman Empire. Whenever serious doctrinal disputes arose, an endeavor was made to call a general church council to settle the doctrine by such authority.

During these centuries, nineteen general councils were held. The first four held were as follows: Nicæa, 325; Constantinople, 381; Ephesus, 431; and Chalcedon, 451. These councils reached a conclusion on the doctrine of the Trinity for the early church. The councils of Vienne (1311), Pisa (1409), Constance (1414), and Basel (1431) demanded a reform of the church. This was favored by some popes, but was finally rejected by the Roman Curia under Pope Pius II, who, in the year 1459, issued the bull, "Execrabilis," against the authority claimed by the general councils.

Then came the Reformation, and to offset the reform movement the Council of Trent was begun in 1545 and lasted to 1565. This council dealt with most of the major doctrines in the church by the passing of one hundred twenty canons and a number of decrees. The last gen-

eral council was held in the Vatican at Rome in 1870, when the decree on papal infallibility was issued.

The canons and decrees passed at these councils form an invaluable storehouse of sources for the student of church history. The standard authorities on these councils are found in "The History of Church Councils," by Labbe and Cossart, by Mansi, and by Harduin. These authors have not been translated into the vernacular of different countries, and therefore are not accessible to the average student of church history.

However, a very good translation has been made into English from the German "History of Church Councils," written by Bishop Hefele, and published by T. and T. Clark, Edinburgh. Five volumes have been published, covering the history up to the ninth century. This is a very fine work, and is used in theological seminaries in English-speaking countries. The work is valuable for the source material it contains.

A number of smaller volumes have been written by different authors who have drawn from the sources. And among the sources we must not forget to mention the Code of Justinian, which is an invaluable collection of decrees issued by the Christian emperors from Constantine to his own day, or to 565 A. D. The Code is still in the original Greek and Latin, but many of the decrees have been translated by authors of church histories. One of these authors, Dr. J. C. Ayer, has written "A Source Book of Ancient Church History," published by Charles Scribner's Sons, New York. This book of 707 pages is a veritable storehouse of original sources translated into English.

Another very valuable book is "A Source Book for Medieval History," by Thatcher and McNeal, also published by Scribner. Another, "Selected Documents," by Henderson, is of great value. Bingham's "Christian Antiquities," two large volumes, contains a great amount of source material. It is out of print, and can only be had second-hand. "The Dictionary of Christian Antiquities," by Smith and Cheetham, is also very valuable to the history student.

Church Histories

Strictly speaking, such works as those of Fisher, Newman, and Walker are not church histories. They are, at best, surveys of church history, and are used as such in seminary lower

classes as textbooks. They form the ground work for advanced studies in the graduate schools of theology. A number of these manuals and compendiums have been published in German and translated into English. Several of them have been written in England and a few in America.

The general church histories accessible to the English reader and which have endured scholarly criticism, are as follows: Neander's "General Church History," translated by Dr. Torrey and revised by Morrison, ten volumes; Milman's "History of Christianity," three volumes; Milman's "Latin Christianity," eight volumes; Mosheim's "General History," three volumes, translated by Murdock and revised by Soames and later by Archbishop Stubbs; Schaff's "History of the Christian Church," eight volumes; Robertson's "History of the Church," eight volumes. Each one of these authors shines in his own sphere of influence. Mosheim is clear and logical. Neander is profound and abstract. Schaff is thorough and verbose. Milman is elegant and accurate.

For more advanced and critical studies we have histories of Christian dogmas. Among the leading works easily accessible to the student are Shedd's "History of Christian Doctrine," two volumes, a standard textbook in many divinity schools; Neander's "History of Christian Dogmas," two volumes; Hagenback's "History of Christian Dogmas," three volumes (good for Latin and Greek students only); Harnack's "History of Dogmas," eight volumes. The latter is the most complete and exhaustive of them all.

In addition to these books we may mention "The History of the Popes," three volumes, by Ranke, and "Bower's History of the Popes," three volumes (out of print).

These books mentioned and enumerated above constitute the sum and substance of the sources in church history, which is a branch of the Department of Sacred Sciences in our schools, and should receive a full and thorough study by our students before leaving school.

The future destiny of our church depends to no small degree upon a correct understanding of our doctrines, both evangelical and prophetic. Church history is the most profound as well as interesting study for a theological student. The purity of the apostolic church, the rise of the Papacy, the development of the Reformation, the modern apostasy, and the final triumph of the remnant church, are subjects which should be thoroughly mastered by our ministry in the field.

Washington, D. C.

It is comparatively easy to distinguish between the real student who has thoroughly investigated the intricacies of history in his depiction of prophetic fulfillment, and the superficial investigator who has made but amateur excursions into this vast field.

VALUABLE QUOTATIONS

From Reliable Sources

PEACE REMOTE.—Let it be sufficient to say that the world as seen today was not made safe for democracy, and war was not abolished or even made any more remote than it was in 1914.—*President Nicholas Murray Butler, of Columbia University, in the Literary Digest, November 25, 1933.*

FEAR EPIDEMIC.—That awful haunting fear of "what is going to happen" is literally terrorizing the hearts of men and women of every class in every nation. Physicians are taking note of the abnormal number of sudden, diseaseless deaths. "Heart failure," they say, "much of which is superinduced by fear." Fear of financial failure—fear of loss of a job—fear of poverty—fear of nervous breakdown—fear! fear! fear! Some fear to live. More fear to die. The whole earth is feverish with a miasma of fear.—*The King's Business, December, 1933.*

REVOLUTIONARY MOVEMENT.—The only explanation of present world conditions is that we are now witnessing the climax of an immense revolutionary movement which embraces the entire universe.

The aim of this movement is to destroy civilization based on Christian principles, and to establish in its place an atheistic, rationalistic society which leads straight to materialism.

The inner nature of this struggle is spiritual. It is a conflict between rationalism and Christianity, between the rights of God and the claims of man. Behind the struggle stands the sinister figure of Satan—God's archenemy.—*Arthur I. Brown, in the King's Business, December, 1933.*

APOSTASY'S HOUR.—How blindly enamored is the slumbering Christian with his delusive dreams! He says that the golden age has dawned, when the darkest hour of apostasy has come; that the age is good and great, when it is drunken with abominations, and besotten with vilest indescribability.—*The King's Business, December, 1933.*

PEACELESS WORLD.—A new day of international good will and co-operative living was hailed by many as one of the lasting results of the World War. The day of dictatorships and national aggression was gone forever; a new day of peace and harmony among the nations had dawned. Not many years passed, however, until this beautiful dream was seen to be only a dream, from which men are now awakening to face the stern realities of a world full of hatred.

Out of the caldron came a double portion of the ingredients that the nations had put into it—jealousy, hatred, competitive suicide. Having sown to the wind, there was reaped the whirlwind. Where there was one dictatorship before the war, two arose to take its place in war's ghastly aftermath. In Italy, Poland, Russia, China, Japan, and more recently in Germany, the lines of nationalism have been drawn to a tremendous tension. Nor should Great Britain, France, and the United States be left out of the picture. If we are honest, we must confess that all of us are afraid of peace when there is no peace.—*The Watchman-Examiner, December 7, 1933.*

TITHING RECOGNIZED.—Tithing will solve for us and for all denominations every financial problem. When all of us devote religiously one tenth of all income to our Lord's work, our leaders will no longer be under the necessity of sitting down together to count up our Baptist millionaires and what may be expected of them. Let our millionaires do their duty and do it fully and gladly, but let not the rest of us expect them to do our duty also. As well let another do your praying and your Bible study as to do your giving. The only happy and efficient way to give is to give proportionately. The tithing is a good starting point. It is not a legalistic obligation, but it is a sensible method.—*The Watchman-Examiner, December 14, 1933.*

MINISTERIAL DESTITUTION.—A startling item in the news, that twenty thousand ordained ministers of the gospel in these United States are out of work, hundreds of them in desperate case, and many dependent on charity for their daily bread. The Rev. Dr. John Clover Monsma, writing in *Good Housekeeping*, finds many ministers in the bread lines. For thousands of the best and most scholarly ministers the outlook is bleak and grim. A great many churches

have closed their doors. Salaries have been reduced to mere pittance. Only 1 per cent of all the men who preach the word of God receive \$4,000 or more, a year. Nearly 33 per cent receive \$1,000 to \$1,500. Nearly 13 per cent receive \$500 or less. On that they are expected to keep sinners in the paths of rectitude and raise families. A queer civilization and an inexplicable country when all this can be true and at the same time tribute of more than a billion dollars a year paid to professional racketeers and criminals.—*Edwin C. Hill, over Columbia network, November 24, 1933.*

FREE CHURCH.—At the recent general convention of the Universalist Church, a further step was taken toward giving reality to the so-called "Free Church of America," and also toward achieving that union of Universalists and Unitarians which has been under consideration intermittently for the last quarter century. The Universalists voted by a large majority—though not so large as that given by the Unitarians at the meeting of their association last May—in favor of joining the Free Church. . . . The Free Church of America still remains a project rather than an entity, but it will gain in reality as the co-operative enterprises of the two denominations multiply, and as (and if) these are carried on in the name of the new body rather than in those of the two old ones. Already there is co-operation, or approaches toward co-operation, in publication, religious education, church extension, and missions. It should be understood that the Free Church hopes to unite not only the two denominations which have voted to enter it, but liberal Christians generally. But so far there have been no evidences of response to this wider hospitality.—*The Christian Century, November 29, 1933.*

DENOMINATIONALISM BANKRUPT.—Our denominational system is spiritually bankrupt. The foundations upon which the denominations have been accustomed to justify their existence have been steadily subsiding for many years. Today our church structures rest on frail stilts. Religious vitality is low. Our sects are all operating on momentum from the past, rather than on power generated in the living present.

The unmistakable proof of this is spread out before us in the fate that has overtaken the denominational missionary enterprise. But it is also evident in the condition of the local churches. By our denominational competition we have developed five times too many churches, far too many ministers and theological seminaries, too many missionary societies—in a word, we have so greatly overexpanded the ecclesiastical "plant" that religion is no more able to keep it operating than the people's purchasing power is able to support the vast industrial plant which was developed under competition during the postwar decade. The churches are thus forced into all sorts of irrelevant and unspiritual stunts and devices in order to keep going. In an advertisement appearing in this issue of the *Christian Century* we are told that 115,953 church women have signed up to deliver a church market into the hands of certain manufacturers yet to be selected, in compensation for which the church treasury will receive a commission on all purchases. The situation is pathetic. Thousands of churches that ought to merge with one another are trying desperately to keep alive. But their fate is sealed: The system that spawned our sectarian churches is doomed. It keeps itself alive only by inertia and vested interests and a visionless leadership.—*The Christian Century, November 29, 1933.*

FEDERAL COUNCIL.—It [the Federal Council] was created to represent the churches on the outer margin of the church's life—in the realm of reform, of social ideals, of international good will, of marriage and the family, of race relations, of labor conditions, of so-called evangelism—and to prosecute research and fact-finding in all this peripheral zone of the church's interest. But the churches themselves are not in the jurisdiction of the Federal Council. . . .

The council has been empowered to act for the churches in respect to certain recognized peripheral issues. But it has no power to act upon the churches themselves by taking up those questions which have to do with the churches' own life—their efficiency, or their relations to one another, or their spiritual and institutional well-being. In a word, the Federal Council has no ecclesiastical function whatever.—*The Christian Century, December 20, 1933.*

SPIRITUAL BARRINNESS.—The churches are not vigorous. They are not spiritually competent. They are conscious of a bareness, a leanness, a lack

of powerful motivation, a sense of unreality where the passion flame of devotion once burned. Their loyalties derive more from social habit and nostalgic emotion than from distinct conviction or direct insight. The sense of high responsibility and mission has lost much of its intensity. Denominational connections mean less and less, and while the common Christian cause among neighboring local churches of various names is steadily advancing in consciousness and purposefulness, it is hindered and frustrated by the irrelevances of sectarian organization. Catholic convictions are striving to take the place once occupied by sectarian convictions, but they are unable to break through the clutter of impertinence and sheer habit which survives in the denominational system.—*The Christian Century, December 20, 1933.*

INCOMPARABLE OPPORTUNITY.—Uprooting of ancient practices by recent world events is opening new doors of opportunity for evangelism. Delay in embracing this opportunity may be to our everlasting sorrow. There is grave danger that some of the ideas being worked out in the world will soon infect Christian civilizations.—*Methodist Board of Foreign Missions, in the Christian Advocate, December 7, 1933.*

DECALOGUE UNREPEALED.—It is a remarkable and regrettable fact that while most Christians regard the decalogue as a whole as being of personal and perpetual obligation, so many should make the fourth commandment an exception. It is the most complete and comprehensive of them all, and, unlike the rest, is expressed both positively and negatively. We have already seen that, unlike the ceremonial and civil codes which were given to Israel as the chosen people and holy nation, the moral law is intended for all mankind, and it has never been abrogated nor repealed.

The fourth commandment is not only an integral part of the moral law, but it points back to God's original appointment of the Sabbath twenty-five hundred years earlier (Gen. 2:3). . . .

That the Sabbath was not merely a Jewish institution is clear from the very form of the commandment, and from our Lord's declaration that "the Sabbath was made for man" (Mark 2:27). . . .

The observance of the Sabbath from the beginning has been as a day alike of rest and of worship, and this double feature is founded upon the necessities of our bodies, minds, and spirits.—*William C. Procter, in Moody Monthly, December, 1933.*

CHURCH FINANCE.—The spotlight [has been] focused upon the so-called Goodwin plan for raising church money by putting the Christian church in partnership with a vast commercial corporation, in which the church is merely the silly tool by which ingenious and daring men hope to get enormously rich. A report on the state of the local churches could not have overlooked this astonishing development—indorsed and actively promoted (God save us!) by two Methodist bishops, one Episcopal bishop, clergymen in high places, and of the chief women not a few! Churches north, south, east, and west signing, in the person of their most elect women, to the number of nearly two hundred thousand, a three years' contract (the substantive content of which they do not yet know) to turn the church of Christ into a market sealed and delivered to a private corporation, which would, in turn, "sell" this market on the corporation's own terms to manufacturers of its own selection for its own private profit!

Here was an astounding phenomenon. The thing was running like an epidemic through the churches before it received any public attention. Its ultimate success is, of course, unthinkable; it is as sure to come to naught as that today's sun will set. But what does it say as to the state of the churches? That they feel the pinch of the depression? Yes, of course. That denominational churches entail a preposterously large overhead expense which disillusioned church members no longer feel obligated to support? Yes, and this is highly significant. But more than all else, the amazing initial response of the church to the Goodwin plan betrays the spiritual vacuity at the center of great masses of our Protestantism. Churches whose activities are so cluttered with artificial irrelevances derived from denominationalism, and with cheap irrelevances derived from the necessity of sustaining denominational morale, could hardly be expected to see any incongruity in adding yet one more irrelevancy, even though they thereby tied themselves in with the discredited capitalistic system by doing so, and compromised the moral and spiritual autonomy of the Christian church.—*The Christian Century, December 20, 1933.*

AUTUMN COUNCIL SIDE LIGHTS

The Background and Spirit of the Actions

Advanced Bible School

BY W. I. SMITH

ALL who are interested in the Advanced Bible School will be pleased to learn of the plans that have been developed since the Autumn Council relating to the 1934 summer session at Pacific Union College. The following items, gleaned from the minutes of recent board meetings, are concisely suggestive of the general scope and organization of the work that is being contemplated:

Voted, To approve the following plans for the Advanced Bible School:

1. That the program schedule be arranged with periods of one and a half hours gross length, five minutes being allowed for change of classes.

2. That a total of 35 class hours be offered during the summer session of 1934, distributed as follows:

	HOURS
a. Lectures (Bible—2½ hrs., Health—½ hr.)	3
b. Bible and Religion	11
c. English and Speech	4
d. Church History	4
e. Education	4
f. Biblical languages	9
	35

3. That the lectures be administered on a one-half credit basis, all students being required to attend, present reasonably complete notes, and do a required minimum of outside directed reading. The topics, lectures, number of lectures, and credits are as follows:

	LEC- TURES	HRS.
a. The Christian Ministry—I. H. Evans	10	½
b. Evangelism—C. B. Haynes	10	½
c. The Spirit of Prophecy—A. G. Daniells	10	½
d. S. D. A. Missions—W. A. Spicer	10	½
e. Health—Dr. McReynolds	10	½
f. Methods in Bible Teaching (Round Table)—M. E. Kern, Chairman	10	½

(Approximately a sixty-minute hour for each lecture should be spent by the average student in preparing notes and doing assigned readings.)

4. In addition to lectures, that the following courses be offered:

	PRO- FESSORS	WEEKLY APPOINT- MENTS	LENGTH OF TERM	CRED- ITS	HRS.
a. Bible and Religion					
Systematic Theology	Andreasen	6	6	2 1/2	
Seminar in Prophetic Fulfillments	Hoffman	6	6	2 1/2	
Studies in World Religions	Hoffman	4	6	2	
Evidences of Christianity	Price	4	6	2	
Science and Religion	Price	4	6	2	
b. English and Speech					
Literary Study of Bible	Weniger	4	6	2	
Persuasive Speaking	Weniger	2	6	1	
Corrective Speaking	Weniger	2	6	1	

c. Church History					
Early Church History	Landeon	4	6	2	
Reformation	Landeon	4	6	2	
d. Education					
Scientific Methods of Research	Wolfkill	4	6	2	
Statistics and Tests	Wolfkill	4	6	2	
e. Biblical Language					
Hebrew I	Caviness	5	12	5	
Greek III	Caviness	4	12	4	

(Eleven to twelve hours of classroom work will constitute a full load for the student.)

We are pleased with the spirit of co-operation on the part of all who have been approached with reference to accepting responsibility as instructors. Also a number of presidents of union conferences have expressed their whole-hearted interest in the plan, and have given assurance that at an early date they will give study to the problem of devising ways and means by which to make this splendid opportunity for advanced Bible study available to their prospective Bible teachers and younger conference workers. We are looking forward with enthusiastic anticipation to the opening of the school, believing that the plan which has been outlined is a feasible and practicable one, and that those who are privileged to attend will be highly profited.

Washington, D. C.

* * *

Unity and Co-operation Imperative

BY S. A. RUSKJER

THERE is no body of men and women on earth whom God desires to see united in whole-hearted co-operation more than those whom we classify as workers in our cause. Consequently as workers we owe it to God to stand in such relationship to our fellow laborers, and to the plans of the organization with which we are connected, as will most effectively advance our message, and at the same time present a united front to all opposing forces.

At the Presidents' Council, immediately preceding the Autumn Council, it was but natural that attention be given to maintaining this unity of action and whole-hearted co-operation as we press forward with the everlasting gospel into every land and clime. While Jesus was upon earth He made it plain that one of the burdens He carried for His immediate followers, as well as the more distant, was "that they may be one, even as we are." Not only did Jesus earnestly seek the Father's blessing to rest upon His disciples, to the end that they might enjoy a sweet spirit of unity and fellowship, but through the Holy Spirit the workers in the early church were likewise impressed

with the importance of maintaining this unity and co-operation.

The great apostle to the Gentiles, so mightily used of God, said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

The followers of Christ are referred to as comprising the "whole body" of Christ, and it is God's desire that the "whole body" should be fitly framed and knit together through "that which every joint supplieth, according to the effectual working in the measure of every part."

Throughout our history, Seventh-day Adventists have demonstrated the value of Christian unity in the church. Throughout our history, unity of faith and loyalty to established policies and plans have been a source of strength to this movement, giving efficiency and power to our efforts. Moreover, we read, "As we near the close of time, . . . order must be observed, and there must be union in maintaining order, or Satan will take the advantage."—"Testimonies," Vol. I, p. 210.

With this and similar admonitions, warnings, and counsels before us, the conference presidents and other representatives of our world field whole-heartedly pledged to uphold by precept and example the policies of the General Conference, and individually to guard sacredly the influence of our brethren in the work, particularly those upon whom the heavier responsibilities of leadership rest. Recognizing that God has blessed the advent movement with a rich measure of the spirit of unity and co-operation among church members as well as workers, the conference leaders voted to express to our ministry and laity everywhere, "sincere appreciation of their loyalty and faithfulness in the past, and appeal to them to press still closer together and labor in even greater unity than ever before in their efforts to promote the work of God in their respective fields."

It was plainly pointed out that this laudable objective can be realized only as our workers individually bring their own lives into full harmony with the principles of the message, and as they labor faithfully in genuine co-operation in churches and conference organizations—whether division, union, or local—in unitedly carrying out general denominational policies outlined in actions of General Conference sessions and Executive Committee councils, manifesting "absolute loyalty to covenants thus entered into."

It is only proper, because of the tendencies in the world all about, that we as workers in God's cause recognize the danger of independent action, either as individual workers or as units of the organization. Surely, as workers in the advent movement, we shall not fail to guard carefully every tendency toward laxity

in relation to these principles, especially in times of economic stress. If there was ever an hour in which it was important, yea, absolutely necessary, for the entire church with its ministry to keep step like an army of well-trained soldiers, thus presenting a united front to the enemy of truth, that time is now.

Chattanooga, Tenn.

THE MINISTER'S BOOKS Reading Course and Reviews

"JESUS OF NAZARETH." By Joseph Klausner. The Macmillan Company, New York, N. Y. 434 pages.

The author of this work is one of the most authoritative Jewish scholars of today. After a notable career of study, teaching, and publishing, which took him especially into the field of Rabbinics in several Old World universities, he joined the faculty of the Hebrew University in Jerusalem. This university is now the center of the scholarly work of Zionist Jews; and in its attempt to bring about a revival of classic Hebrew literature, it carries on all its work in the Hebrew language. So the book here reviewed was written originally in the Hebrew language, but has now been translated into English. The translation is itself a masterly piece of work.

The purpose of the volume is to write primarily for Jews an objective biography of Jesus, which would explain the clever remark of Voltaire, "This again is a great contradiction: though He was a Jew, His followers were not Jews." The work does not purpose to argue the superiority of Judaism over Christianity, or even to contradict the Christian claim of the superiority of its religion over Judaism. It does, however, attempt to set forth the differences which exist between these two religions.

The contents of the book are arranged in several well-defined parts: First, the work discusses the sources—Jewish, Christian, and non-Christian—relative to the life of Jesus. Then it gives a full description of the period during which Jesus lived. This is followed by a sketch of the life of Jesus, and ends with a discussion of the teachings of Jesus.

The general trend of the work is to set forth Jesus as one of the greatest Jews that ever lived, if not indeed the greatest, because He was "a great teacher of morality, and an artist in parable" (p. 414). The last sentence of the work (p. 414) expresses this high regard for Jesus: "If ever the day should come and this ethical code be stripped of its wrappings of miracles and mysticism, the Book of the Ethics of Jesus will be one of the choicest treasures in the literature of Israel for all time."

The value of this work for Christian ministers of today rests on four points:

First, while it is not, of course, an acceptance of Jesus as the Messiah, it is nevertheless a nonpolemic and respectful treatise of the life and teachings of Jesus, which is rather unique in Jewish literature.

Second, the Christian minister can gather from this work what a fair-minded, scholarly Jew of today thinks concerning Jesus on the

whole; and His teachings and deeds in particular; and it certainly is obviously an advantage to appreciate the viewpoint of an honorable opponent,—in this case the author of the book.

Third, the work gives a most excellent treatise on the conditions obtaining among the Jews of Palestine at the time of Jesus, in which the author gives much information from the writings of Josephus and the rabbinical tracts of the Talmud. Thus, in the author's exploitation of Talmudic literature concerning the life and times of Jesus, the reader will find a veritable mine of rarely available material.

Fourth, and perhaps above all else, the work is valuable because it is one of the most critical analyses of the problem of the historicity of Jesus in modern literature. After thoroughly examining all available sources of material, the author arrives at a conclusion which is popularly denied by numerous dilettante writers, namely, that the historicity of Jesus must be accepted.

In this argument one of the most valuable parts is the discussion and acceptance as genuine of the witness of Josephus (Ant. XVIII iii 3), which, as is well known, is widely suspected or actually denounced as an interpolation (by both Jews and Christians).

From this brief review of the work, it should be apparent that it is highly valuable to a minister who is interested in penetrating beneath the surface in the life of Jesus and the problems revolving about it. F. A. SCHILLING.

College Place, Wash.

✱ ✱ ✱

The books which hold you most are those which make you think most. The hardest way of learning is by easy reading; but a great book that comes from a great thinker—it is a ship of thought, deep freighted with truth and with beauty.—Theodore Parker.



D-23

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EFFECTIVE ILLUSTRATIONS

For Song or Sermon

MOTHER LOVE.—During a forest fire on one of the government forest reserves a ranger came upon a bear cub with severely burned feet and body. The youngster was whimpering painfully, and so the forester put it into his automobile and made it fast with a rope. When he started on his way, however, he discovered that the mother bear had appeared and was following in hot pursuit! Moreover, since the road ran uphill, she was gaining!

The ranger decided to throw the cub overboard, but his attempts to untie the knots were futile. He glanced back; the mother bear was close behind. And just then with a mighty effort she threw herself upon the back of the car, while the forester dived over the side. He regained his feet in time to see the automobile continuing its journey with a happy family reunited. Later he found it at the side of the road. Everything was intact except the side of the seat to which the cub had been tied; the old bear had torn it out to release her offspring.—*New Century Leader.*

The Formation of the New Testament Canon

(Continued from page 14)

and virtually settled the matter in the Latin church.

These church councils, be it noted, did not give any new authority to the Scriptures; they simply acknowledged formally their inherent and existent authority. They did not give them any qualities of inspiration or sacredness not previously possessed; they merely recognized officially their sacred character, and thereby acknowledged with one consent that these, and these alone, were the only genuine writings of the apostles of Christ, their actual existence for three centuries prior thereto having always been an acknowledged fact. The Syrian church, however, still remained recalcitrant.

The New Testament is not, therefore, as is sometimes asserted, the work of councils. On the contrary, its content and position was well defined before the councils took it up. In 363 the Synod of Laodicea, in its fifty-ninth canon, forbade the reading of uncanonical books, and gave in some copies a catalogue of the canonical, which list was like ours, except for omission of Revelation. Then the Council of Hippo in Africa, in 393, laid down our present New Testament list as canonical. Thus the difference between East and West was over inclusion of Revelation by the West, and exclusion by the East. As has been noted, the third Council of Carthage, in 397, declared our present list canonical, and constituted the determining pronouncement, this being reaffirmed by the next Council at Carthage in 419.

The fourth century marks, then, the complete separation of the Inspired Writings from the remaining ecclesiastical claimants, namely, the New Testament Apocrypha. It should also be remembered that the Diocletian persecution, directed in large measure against the Christian writings, hastened the recognition of the gen-

uine. The Scriptures were endeared, and the distinction between them and all other writings emphasized, by this intensive persecution in which their destruction had been the principle aim.

L. E. F.

(To be continued in March)

* * *

High Pressure Delivery

(Continued from page 9)

are not evidence of the presence of the power of God. It is not the power of the voice that makes the lasting impression. Ministers should be Bible students, and should thoroughly furnish themselves with the reasons of our faith and hope, and then, with full control of the voice and feelings, they should present these in such a manner that the people can calmly weigh them, and decide upon the evidences given."—*"Testimonies," Vol. I, pp. 644, 645.* (See also Vol. IV, p. 405.)

There are ministers who could heed such counsel with great profit. Not only is the speaker harming himself by extreme shouting and forced delivery, but his hearers are the greater sufferers. I have many times been requested by congregations to talk with certain preachers, requesting them to discontinue such methods of speaking. I have known instances where strangers, who have been invited to attend our meetings, went away from the service disgusted and prejudiced from having heard a frenzied and offensively noisy presentation of our message. I feel certain that more power will accompany our public presentation of the truth, and it will prove more effectual, if we will adhere closely to a calm, clear, and inoffensive manner of speaking.

Walla Walla, Wash.

Let Them Not Be Ashamed

(Continued from page 1)

be, "Let not those that seek Thee be confounded for my sake, O God of Israel."

"None of us liveth to himself, and no man dieth to himself." Here Paul sets forth the fact that we are not separate integers, with no responsibility toward others in life or death. Our lives touch other lives, often unknown to ourselves, and we influence them for good or evil. The contact may be brief, but there is something that goes from us that lifts up or depresses, that inspires for better or for worse.

The minister should remember that he must account for his influence. The psalmist purposed that he would do nothing that would put the family of God to shame. Again and again the apostle to the Gentiles declared that he would live in a good conscience toward all men, so as to commend himself to every man's conscience in the sight of God. To the elders at Ephesus he declared, "Wherefore I take you to record this day, that I am pure from the blood of all men." Thus he not only preached the gospel, but he lived it as well. To the church at Corinth he wrote: "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man." Thus all ministers should live. They should keep themselves pure from the blood of all men, so that no one may say, "I have no confidence in religion because of this man." High standards must be exacted of ourselves to save others.

I. H. E.

* * *

VOLUBILITY is no substitute for thought—not at least to the discerning.

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DISCIPLINE!—More is expected of the shepherd than of the sheep of his flock, and properly so. More is required of the minister than of the layman. Violations of clear denominational principle that might not be so serious in the case of a layman, call for decisive disciplinary action when a minister is involved, for “ignorance of the law” of the church cannot be pleaded for a teacher of its principles, which he has been officially ordained to proclaim.

CONFUSION!—There is no more effective way to hinder the progress of a genuine truth than for a prominent advocate thereof to apostatize; or lapse into some unchristian conduct. Such a course will always be capitalized by reactionaries as the crowning evidence of the pernicious character and result of the teaching. But this is not sound reasoning, for many who introduced or developed some of the most cherished denominational positions—conditional immortality, the sanctuary, the seventh-day Sabbath, righteousness by faith, etc.—left us, to walk no more with us. Their defection, however, in no way affected the truths they formerly advanced. Truth or falsity is not gauged by the loyalty or perfidy of some human champion. Let there be no confusion here.

DISCOMFITURE!—He who in discussion turns from the candid examination and answering of argument and fact presented, to ridiculing the knowledge or personal experience of his opponent, or who has recourse to diverting sarcasm concerning the arguments, instead of meeting them, thereby acknowledges the weakness of his own position, and should not complain if these tricks of the debater are turned to his personal discomfiture. He who thus exposes his own flank should not flinch when met with a devastating rejoinder.

IRRESISTIBLE!—Nothing is more irresistible than a truth whose time has come. Neither folly of friend nor assault of foe, no, not even the relentless warfare of demons can stay its onward march. Repulsed, it is bound to rise. Submerged, it is sure to reappear. Ridiculed and repudiated, it pursues its course in harmony with the purpose and chronology of God, for He will raise up its proponents and defenders. If men were silent, the very rocks, as it were, would cry out. Thus with the heralding of God's final gospel message to men. The very invincibility of present truth assures its triumph, irrespective of any man's lethargy, apostasy, or fanaticism. That is the basis of our faith in its triumph.

TRENDS!—The spiritual stagnation or pronounced drift from founding principles of religious bodies two, three, or four hundred years

old, is often noted. Yet these organized groups unquestionably constituted God's true church in the time of their inception and early witness. The situation leads to this sobering question: If probationary time were to continue two or three centuries longer,—which, of course, we do not concede,—just what would be our own denominational condition should trends intensify that are already a concern to the observer? We need to give earnest heed to our founding purpose. We need constantly to review the elemental principles of this final “everlasting gospel” movement. We need to ponder over present and future relationships to God's illimitable truth, and the consummating aspects of redemption. God's remnant people must not—nay, surely *will not*—lose their vision.

DIFFERENTIATED!—This message is not antagonistic to many fine ethical ideals and principles enunciated by contemporary religionists, and which form part of the common heritage of all Christendom. On the contrary, it indorses and includes them, for our platform has a breadth that incorporates all recognized truth. But the basic distinction is this: we cannot stop with a lofty ethical idealism; but, including it, we stress as our fundamental message the everlasting gospel that saves, and join therewith the warning against all apostate principles and practices. In other words, we put the emphasis where God has directed. This very simple differentiation is, curiously enough, a source of perplexity and stumbling to some.

INTERPRETATION!—The prophecies of the Word are among its most comforting and faith-confirming portions. Of incalculable benefit to the church, they are, however, sometimes sadly obscured. If the laws of prophetic interpretation were more faithfully observed, there would be fewer wild expositions of prophecy. Such are usually built around personal theories, conceived as to the course of fulfillment, and colored by the imagination of the advocate. We know the general outline and the ultimate outcome, but we are not warranted in prophesying the process of accomplishment. Our province and our safety lie in interpreting and identifying events foretold as they come to pass. Nor have we authority for going outside the precise specifications recorded for our learning. Prophecy was not given to gratify curiosity, nor was it recorded to forecast purely political movements except as they affect the church in its march through the centuries, and pre-eminently as earthly governments are involved in the closing events of the plan of redemption when God settles with the nations. Here is a wonderful field for reverent study. L. E. F.